

A CASE OF
CONSCIENCE,
CONCERNING THE
SACRAMENT
OF THE
Lords Supper.

WHEN EITHER THE
BREAD OR WINE IS
wanting, or when there is a desire,
yet with an Antipathy to them, or
debilitie to receive
them.

Proposed to JOHN LEY, Pastor of
Great Budworth, and by him resolved.

LONDON:

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A CASE OF

CONSCIENCE

CONCERNING THE

AMOUNT

OF THE

Lords Supp.

MAINTAIN FURTHER THE
BREAST OF WINNERS

standing or when there is a debt
debts to receive

Proposed to John F. by Taylor of
the Court and William Nelson

James Remond
of the Court
of the Court
of the Court



TO THE
RIGHT WORSHIPFUL,
AND
WORTHILY HONOURED
Gentleman,
PHILIP MAINWARING,
ESQUIRE.

RIGHT WORTHY SIR,

His short discourse ensuing (though long enough I hope to resolve the Question proposed) is Yours by right of Dedication (now it is publick) since it was Yours before by causality of production (as a private manuscript) for your letter to your Reverend Uncle (my honoured
a 2 Friend)

Friend) and his to me, have been unto it,
as a Grandfather and father, from whose
motion and sollicitation it is lineally descen-
ded. Accept it then (good Sir) as your
owne: and use with it, whom Your imma-
nent merit in your self, and transcendent benig-
nity to me, have long and deeply obliged to
remaine

Yours,

From my lodging at the
Fountain in S. Pauls
Church-yard. Febr.
24. 1640.

to love, and serve

You,

with affection and fidelity.

JOHN LEY.



A Case of Conscience Resolved,
touching the Sacramentall Elements,
 when both cannot be had, or not
 Received:

Or a discussion of the doubt, in severall cases, what is to be done when either of the Elements of the Sacrament of the Lords Supper, cannot be had, or (through infirmity or Antipathy) cannot be taken: occasioned by the particular case ensuing.

D^r. EDMUND MAINWARING (the
 Chancellor of Chester) his Letter concerning the Case.

M^r. LEE,

Invest your opinion and resolution (in case of necessity) what is to be done, where a Person is so weak, and infirm, as not able to swallow a crum of bread, and yet with much earnestness desires to receive the Communion?

12^o Jan. 1636.

Your true friend to serve you,

EDM. MAINWARING

A

SIR,

SIR, The case of conscience (as in your Nephews Letter it is put to you, and in yours to me) concerning the young woman, I conceive to be this,

A young woman hath forborne to eat bread for these two or three yeeres, and now being of age, shee hath a great desire to receive the Sacrament, but cannot swallow the least crum of bread (as tryall hath been made of her for a whole weeke together) whereupon she desired to receive in somthing else, her Minist. was advised to deliver it to her in a thing called *Mannus Christi*, but did not.

Hereupon, you require my resolution, what is to be done? concerning which I say, First it is a very rare thing for one (borne and bred where bread is daily food) not by infirmities, but by Antipathy, to be so indisposed to make use of that fundamentall nourishment, as not to be able to take so much as a crumme, though it were to receive the Sacrament

^a *Ego profiteor vidisse puerum annorum circiter 10, cui nuquam quicquam gustatum panis, nec carnis. Chamier, now, whose dislike of bread de Euchar. lib. 8. cap. 3. tom. 4. pag. 422. col. 2. 56.* of the Supper of the Lord: I have read only of one before Chamier, now, whose dislike of bread was like unto hers.

Secondly, taking the case as it is, deliberation is requisite concerning three opinions especially,

The

The first of those who hold, that if the Sacrament cannot be administred, and received in both kindes (according to the institution of our Saviour) it is wholie to be^b for-
 born: the learned Bishop of Bath and Wells expresth his opinion to that purpose thus, *Seeing the Sacraments*
have necessitatem, non medijs, sed præcepti, as it is a
sole fault to contemne the Elements (when they may
be had:) So when they may not be had, it were better to
want the Sacrament, then to use Elements of our owne
choice: God can supply to our use (saith he) rem Sa-
cramenti, sine Sacramento, in case of necessitie, who
happily will not be so gracious, if wee be so presumptu-
ous as to prescribe.

The second opinion is of those, who think that in defect of the Elements, prescribed and used by our Saviour at his last Supper, others which are analogical to them may be taken, as for bread (which they would have to be rather

of Wheate then^d Barley, or of any other graine, but by no meane of^e Oates, against which there is an especial prohibition, *that with bread of Oates, there be no Consecration*) they allow not only that which is made of corne, but of other materialls; of which (in divers Authors) wee meet with many sorts of bread made of Almonds and sugar, & bread made of honey and raysons, and of aromaticall

^c *Panis triticeus, conveniens est Sacramenti Eucharistie materia. Aquin. 3. part 974. art. 3. conclus.*

^d *Non panis ordiaccus. Ibid.*

^e *Cur non meministi in Scotia, plebem avena viciitare, ex qua non licet consecrari panem fieri. Chomier. tom. 4. lib. 9. cap. 12. pag. 534. col. 2.*

^f *Panis ex Amygdalis & Saccharo Cel. Rhodiginus Antiq. lect. 1. 9. cap. 15. col. 408.*

^g *Panis ex melle, Uvis passis, & alijs aromaticis confect. Ibid.*

^b Bread of millet and Turneps
seide pounded, is the bread of the
Alarbian, and Cammills and
Ostrages their meat. Lud. Regius
in Arist. Polit. l. 1. chap. 5. pag.
40.

ⁱ Purch. Pil. l. 5. c. 13. pag. 436.

^k Tho. Walsingh. hist. Hen. 5.
pag. 438.

^l Arcades glandibus vestri docuit
eorum Rex Pelasgus. calius Rho-
dig. Antiq. Lart. l. 16. c. 13. col.
716. & lib. 18. col. 836.

ingredients, ^b bread of Turneps,
bread of ⁱ Battara roots, used in
the Islands of Moray, ^k bread of
Wall-nuts; but the most of these
for necessitie, where bread of corne
is either not at all, or not in a com-
petent quantitie to be had, and if
this opinion admit of other mate-
rialls, as farre as necessitie suggest-
eth supplie, it may proceed to the
approbation of Arcadian ^l bread,
made of Acorns, which would lit-
tle befeme the Lords Table: for
as Pearles must not be cast before

Swine (as our Saviour saith) so of that which is fit-
test to be cast before them, as Acorns, none should
(as I conceive) offer to make such pearles, as is the
bread of that holy banquet.

The like we say, of the poore and miserable bread
(at the ^m siege of *Sanoverre* in France) made of flax-
seed, nut-shells and straw, so much more unmeet
for such a service as it is more unworthy than the o-
ther. And as for bread, so if there be no wine to be
had, they hold it lawfull to use other liquor, as Me-

^m Serres
French In-
vent in
Charles the
9. pag. 799.

ⁿ Philippus Adalant. (in libro de usu
integræ Sacramenti) Scripsit. Rutilanos
(ob vini inopiam) recte facturæ, se pro
vino uteripitur, aqua mellita, seu medo-
ni. Bellar. de Eucharist. lib. 4. cap. 24.
tom. 3. pag. 295.

^o Mr. Brew. Inquiry of Lang. & Reas-
on. pag. 147.

the gline (so *Archevishon* re-
solved for the Russian
Church) or the Juice of
Raysons (as for India upon
the like defect) others have
concluded, and as there the
Communion of the Natio-
nal Christians is admini-
stred, or any other liquor,
of

of familiar use, though it be water: so *Beza* (putting the question touching America) maketh Answer; and hee doth it, in the name of *Calvin*, and others of the Presbytery of the Church of Geneva, as consonant both to very good reason, and to the counsell of Christ, which he delivereth with such confidence of the sufficiency of

such a supply, that hee chargeth those with superstition, who so depend upon the Symbole of wine, that if they may not have it, they will deprive themselves of the other part of the Sacrament: and he assureth the receiver, that there is no doubt of it, but by such an Administration of the Sacrament, he receiveth the blood of Christ, as well as if the Sacrament were with wine delivered unto him. But this liberty without great caution might prove very scandalous: for

First, by receding so far from the Institution, some might take occasion of such a presumption, as is condemned in the third Counsell of Bracara, anno 669. which was to bring milke for wine to the Communion, or clusters of grapes, which is wine virtually, and materially somewhat else, which should not be

Ut pro vino aliud in his regionibus, usitate potitionis, genus usurparent, vel aqua, vel alia sibi familiari potione utantur? *Beza* epist. 23. pag. 167. i 68.
 9 Hoc domini *Calvini* responsum, ut optima ratione nixum & Christi consilio consentaneum, profercat ut adeo comprobavit, ut eos superstitiose facere duxerimus, qui a vini Symbolo, usque adeo penderent, ut alteram cœna partem amittere mallet, quam Analogon aliud Symbolum (ita cogente necessitate) usurpare. *Ibid.*

Neque dubiet tam sibi sub hoc potu, quam sub vino, sanguine Christi communicare. Ibid.

Audi vimus quosdam schismatica presumptione dectas, contra divinos ordines, & Apostolicas institutiones; hac pro vino &c. Botro (i.) de unarum granis, populo communicare. Concil. Brac. 3. can. 1. fol. 310.

¹ *Uta integra non debent huic Sacramento misceri, quia jam aliud esset ibi, preter vinum. Aquin. 3. part. que. 74. art. 5. ad tertium.*

^u *Artotyritas appellant, eo quod in mysterijs suis, apponunt panem & caseum, & sic mysteria sua faciunt. Epiph. contra Heres. lib. 2. tom. 1. p. 99. col. 2.*

^w *Artotyritæ (quibus oblatio, eorum hoc nomen dedit) offerunt panem, & caseum, dicentes, a primis hominibus, oblationes de fructibus terræ, & ovium fuisse celebratas. Aug. de Heres. Her. 28. tom. 6. pag. 21.*

^x *Sua, Jumentorumque suorum, urina, sitim torserunt verum quam sustentarunt. Valer. Max. lib. 7. cap. 6.*

be added to the Institution, as *Aquinas* well enough hath resolved: and there were some so fond, or rather mad, as to bring bread and cheefe into the mysteries of Religion: who therefore are worthily branded with a name and note of heresie, by *Epiphanius*, and *Augustine* many hundred yeeres agoe.

Secondly, for the limitation, or rather limited allowance of *Beza* in case of necessitie, as (according to the degree of it) it maketh as much variation in bread, as is betweene Almonds and Acorns; so for drinke, some necessities have come downe as low as from wine to urine. *Rahbekah* threatened the Jewes. *Esa. 36. 12.* That hee would bring them to such an extremity,

but he did but threaten it, but it fell out so indeed, among the Cretenses, upon the siege of *Cecilius Metellus*, for they were driven to drinke both their owne, and the urine of their beasts:

and so (as *Valerius Maximus* said) did rather torture then satisfy their appetites, if the case of necessitie be such, as degrades a mans appetite to the Aliment of beasts, or (as in this case) below it, doubtlesse it is much better to forbear the Sacrament, then to administer it in such Elements, as suite neither with the sweetnesse, nor with the dignitie of such an excellent mysterie.

3. For *Beza* his allowance of water, in case of necessity, I like it the worse, not onely for that (as it is a kinde of drinke, it is fitter for beasts then for men) but for that, such as antiently did administer in water, in stead of wine, were branded as hereticks, (by the orthodox Doctors) under the name of

¹ *Aquarij*: though they did it not of schismaticall presumption (as those whom the Councell of *Bracara* condemned for their innovation) but in their zeal to ² sobriety. Against these, *S.^a Cyprian* pleadeth very earnestly, in his epistle to *Cecilius*. I denie not, but that there is difference, betwixt using water (without necessity, as they did) and of necessity, when wine could not be had, which is the case wherein *Beza*, and his brethren did allow it: whose opinion is since taken up by ^b *Polanus*, and set downe (almost in the same words) though he name him not. Yet their great affection to sobriety, was somewhat to excuse them, and perhaps very neere as much, as the meer want of wine might excuse some others, if they should follow

Calvinus, *Beza* and *Polanus* their indifferencie, for using water in stead thereof: for, though wine could not be had, other liquor (of neerer operation to it) in most places may be had. And albeit ordinarily, in those Countreys which have no vines, might be provided of wine enough for the Sacrament as *Aquinas* confesseth (which we take not only for

¹ *Aquarij dicti sunt, quod aquam offerunt, in poculo Sacramenti. Aug. de Heres. bresi. 64. tom. 6. pag. 32.*

² *Sobrietatem adeo diligebant, ut (ejus conservanda causa) etiam pro calicis consecratione, vinum evitandum putent. Alph. a Castr. Advers. Heres. lib. 6. fol. 181. pag. 6.*

^a *Cyprian. Epist. 63. pag. 85. 86.*

^b *Polan Syntag. lib. 6. cap. 56. col 12. 13. 12. 14.*

^c *Potest verum vinum ad terram illam deferri, in quibus vines non crescunt, quia sufficit ad hoc sacramentum. Aq 3. p. 2. 74. art. 5. ad prim.*

the Priests, as he hath it, and so no necessitie to dispence with the ^dPriests of *Normay*, to consecrate in one kinde only, as Pope *Innocentius* the VIII. is said to have done, but for the Laitie also) yet if there should be such want of wine, as in the yeere ^e*Magdeburg*. 1237. there was in *Alsatie*, when a quart of wine was 16. times dearer then it was, but the yeere before, especially such a want, as was in the year 1604. which was generall almost throughout the world, when with the coldnesse of the winter that went before, their Vines were killed, *I conceive* (with humble submission to the judgement of the Church) that rather then we of England should generally want the Sacrament, untill new Vines had brought forth new increase, wee might well receive the Sacrament, in some of the better sort of our usuall drinks, but not in water onely: though that were mingled in the sacred Cup, at the consecration (as ^e*Cyprian* confidently affirmeth) and ^h others more warilie deliver, upon probable conjecture, and that for these two reasons.

^e *Neque aliud fiat a nobis, quam quod pro nobis dominus prior fecerit, ut calix (qui in illius commemorationem offertur) mixtus vino offeratur.* *Cypr. Epist. 63. pag. 85. col. 1. & aqua p. 86. col. 1.*

^h *Probabiliter creditur, quod dominum Sacramentum hoc instituerit in vino aqua permixto.* *Aquin. part. 3. Quest. 74. art. & corp. Artic. so also Chemnis faith, verisimile est Christum vinum, non merum, sed temperatum bibisse.* *Chemnis. exam. Trid. part 2. pag. 170. col. 1.*

ⁱ *Calice unus inebriat. Ps. 22. aqua non inebriat.* *Cyp. ep. 63. p. 86. c. 1.*

First, because (as ⁱ *S. Cyprian* sheweth) the drinke of the Sacrament must be a drinke of some vigour, as able (as water is not) to inebriate, though not in so small a quantitie, as is commonly taken by every single receiver.

Secondly, our Saviour consecrated the Sacrament not simply in wine (as it was wine) but in wine and water (as the usuall drink

of

of that Country (as Beere or Ale is with us) as
 * *Aquinas* conceiveth (and no man ^k *Dominum Sacramentum hoc*
 contradicteth him in it ; nor doe I *instituebat, in vino aqua per-*
 know any reason why any one *missa, secundum morem istius*
 should doe so.) And upon these *terra. Aquin. part. 3. 2. 74.*
 reasons, it might (if the Church *Art. 6. Corp. Artic.*
 gave way unto it) be warantable enough rather to
 make a supply, where there is an unexpected fayling
 of wine, at a great Communion, with some other
 liquor analogicall to it, then to send many away
 with halfe the Sacrament.

If it be said, that in case of want of wine, to take *Object.*
 common drinke, would bring the Sacrament down
 to a common and contemptible conceit, as by
 dealing the Sacramentall bread out of a common
 Basket, some people tooke a loathing of the com-
 munion : as was objected against the Vicar of
 Ratsdale in the ¹ conference at Hampton Court.

It may be answered first, that no such *ill effect,* ^{at Hampton}
 hath been observed, in the places where wine is (by *Court. p. 95.*
 custome) the common drinke of the Countrey : as
 in Judea, France, &c. *Ans.*

Secondly, That the Sacrament of Baptisme, ^{is} *Ans. 2.*
 received in a more ordinary and common element
 by farre : for what is more common then water?
 whereof every beast may drinke, and wherein he
 may set his foot? and yet is Baptisme generally re-
 ceived, as an holy and honorable ordinance.

Thirdly, for that scandall at distribution of the *Ans. 3.*
 bread of the Sacrament out of a basket. I say,

1. It consisted chiefly in this, that the Minister
 suffered (as in the Conference is said) each man, ^{to} *Ibid.*

to put his hand into the basket, and to take his own part of the bread.

2. In that (being but a private Minister) he made an Innovation for the worse, and withall a kinde of schisme from other Churches. But if there had been Authoritie for carrying the bread in such a basket, it had been no prejudice to the dignitie of the Sacrament, nor to his discretion that so used it, nor had such scandall ensued upon it : Saint *Hierome*

m Sanctus Exuperius Tholose Episcopus, vidua sarapientis imitator, Esuriens pascit alios, & ore pallente Jejunij, fame torquetur aliorum, omnemque Substantiam Christi pauperibus erogavit, nihil ideo ditius, qui corpus domini, Canistro vimineo, sanguinem portat in vitro. Hieron. ad Rustic. Monach. de vivendi fama. tom. 1 pag. 49. prope finem. Epist. & pag.

highly commendeth *m Exuperius* (Bishop of Tholouse) for his great charitie, and mortification, and for his great estate also, and yet (saith he) *hee carried the Lords body in a wicker basket, and his blood in a glasse.* Meaning the materials of the sacrament, bread and wine. The reason why this good man carried the Sacrament, in such meane vessells (whereof

the Reader may have some scruple by the way) was not out of any contempt, or disrespect of it; but that thereby he might the better drive the sinne of covetousnesse out of the Church (as *Hierom* imply-

• *Sanguinem portat in vitro, qui avaritiam eiecit e templo. Hieron. Ibid.*

eth) when he saith (in the same place, and the next words after) *that he excommunicated avarice out of the Church,* but this but by the way.

Yet I confesse (though I thus plead) when I was once unhappily put to a Non plus for Wine in the administration of the Sacrament (by the Churchwardens default) I durst not piece up the defect, with

with any ordinary drinke, because I wanted the direction of Authoritie to induce me unto it : so that I incline to conforme to a third opinion, which is a kinde of Medium betwixt those two, *Viz.* neither to substitute other elements (as *Calvine, Beza, Polanus* and others would have it :) nor wholly to forbear or debarre others from the receipt of the Sacrament, as^p some other Protestants have conceived most convenient, when bread and wine, or either of them, cannot be had : but if there be either an Antipathy against either kinde, or want of either, to be content with that which may be had and taken : and this is the Judgement, not only of Papists, as of ^q *Bellarmino* (besides many more) concluding so, in the case of such as are abstemious, & cannot abide the taste of wine : but of many Protestants also, of whom he nameth *Brentius* only, and blameth *Melancthon* for too much boldnesse, in resolving on the contrary part, for the Russians, that (wanting wine) they might have the Communion in *Methegline*, asking *who gave him Authoritie to change the matter of the Sacrament*. But it would be a harder question, able to pose the lear-

burge. 2. part. 2. pericopes apud Bellar. Ibid. ^q *Quin dedit Philippo, auctoritatem mutandi Sacramentorum materiam ? Bellar. ubi supra.*

^p Indeed some Doctors of the reformed Churches, have conceived that such as cannot receive so much as a drop of wine (by their Antipathy to wine) should altogether abstaine from the orall receiving of the Sacrament, because they cannot receive it in both kinds. Dr. Featly, in his conference with Mr. Everard. pag. 268. marg. out of Jacob Rbemis.

^q *Multi abhorrent a vino, & vel natura abstemij sunt, vel educatione in calidioribus regionibus : assuescunt enim pueri & puella (etiam nobiles) aqua potui, unde multi postea (etiam in matura etate) non possunt absque nauseâ vinum gustare. Quid ergo isti facturi sunt ? abstinerebunt a communione perpetuo ! at id non licet, per divinas leges. Bellar. tom. 3. l. 4. de Euchar. chap. 24. pag. 295.*

^r *Brent. in confessione Wittenburgae. 2. part. 2. pericopes apud Bellar. Ibid.*

nedst Pope, to aske who gave him, or the Councell of Constance or Trent authoritie, to rob all the Laitie of the Christian world of halfe their right in the holy Sacrament : *But* besides *Brentius*, there be many more that so resolve; for as the reformed Churches in France, in twenty severall Synods have confirmed this Canon for the Communion.

† So in the Ecclesiasticall Discipline of the Reformed Churches, Ch. 12. Art. 7. *Ms.*

† Pastors ought to Administer the bread of the holy Supper, unto them that are not able to drink wine, they having made a Protestation, that they doe it not in contempt, and framing themselves to drinke (so farre as they shall be able) Namely, they shall take the cup in their hand, to prevent scandall.

Which Constitution, I account of more weight, because it is not like they did either not know, or not consider the decisions of Geneva, before mentioned: and it is worthy our observation in two points especially.

1. That the Communion may be received in one kinde, in case of necessitie, when both cannot be had or not received: for then to take the one in deed, the other in desire, may suffice, which seemeth to be the Judgment of Bishop *Andrewes* (who since his death hath been stiled a stupendious oracle) in his

⁂ *Doctor Feately* in his conference with *M. Eward* pag. 268.

⁂ *Si qui in extremis viaticum, patant ab hac autem, vel illa specie abhorreant, queri potest porro, an (eo casu) dispensari possit, ut altera tantum specie communicent? & an necessitate id cogente immutari possit quid in Euch. r. (gratia divina humanum defectum suppleat) cum sacramentum propter hominem factum sit,*

Answer to Cardinall *Bellarmino*, as ⁂ *Doctor Feately* understandeth him: though (to mine apprehension) he ⁂ car-

ryeth

ryeth his concept indifferently, betwixt receiving in one kinde, and supplying the defect of one Element with some other thing, in case of Antipathy, or other extreame necessitie, which hee calleth an *Iron necessitie*. In which case, he saith

the Sacrament was made for man, not man for the Sacrament: So that when the man cannot yeeld to the Sacrament, that should (in some sort) yeeld to him: and that may be meant two wayes:

1. Either by supplying one kinde by some other thing analogicall unto it, of which we have spoken before: Or,

Secondly, by tempering one kinde so with another, as to make it fit to be relished, and swallowed: as by soaking the bread in liquor, as in case of old *Scrapion*, who could not let downe drie bread: which soaking (by the Councell of *Tomers*) was allowed to sick Communicants: but afterwards, when (out of case of necessity) it was used by some; it was severely cōdemned by a Canon, in the 3.

² Councell of Bracara. anno 669. and as ³ *Gratian* citeth it by a decree of Pope *Julius*, Anno 340.

Or thirdly, by taking the one kinde *Re*, the other *Voto*, the one kinde in deed, the other in desire: which I most approve of: for First, in such a case, hee that recei-

non homo propter Sacramentum: verum casus ille in legem trahendus non est, sed Cessante ferrea necessitate, de reliquo redeundum mox ad Christi Institutum.
Bishop Andrewes respo. ad Card. Bellar. cap. 8. pag. 192.

^x *Euseb. Eccles. Hist. lib. 6. chap. 43. pag. 118.*

^y *Bellar. citeth this out of Burchard. Bellar. lib. 4. de Euchar. c. 26. tom. 3. pag. 300. col. 2. though in the Councells I can finde no such Canon.*

² *Concil. Bracarenf. 3. fol. 310. princip. Concil.*

³ *Gratian, de consecr. di. 2. cap. cum omni Crimen. fol. 315. pag. 1. col. 1.*

veth one kinde, receiveth Christ, and with Christ, both his body and blood, so that though he have not the Integrity of the Sacrament (for the outward Elements) he may have the essence and efficacy of it : and though it be imperfect in respect of the sensible materialls, yet it is better to have it imperfect, then not at all: as it is better to have a piece of a booke, of Canonick Scripture, or but a verse, if he can have no more, then none at all. Besides it seemeth hard measure, to debarre any from their participation of both parts of the Sacrament, because God hath enabled them to partake but of one, especially if they much desire it, and be inclined to scruples and discomforts, if they be kept without it.

^b *Aut integra Sacramenta percipiunt, aut ab integris arceantur, quod divisio unius ejusdemque mysterij, sine grandi sacrilegio non potest pervenire. Gelasius, apud Gratian de consecrat. dist. 2. cap. comperimus. fol. 315. pag. 2. col. 1.*

If it be objected, that ^b *Gelasius* (who was one of the better sort of the Bishops of Rome, for he lived about the yeer 492) required either an intire Communion in both kinds, or a forbearance of both, and held the division of the

one from the other, no lesse then a grand sacreledge: I answer, he speaketh this, of such as (by

^c *A calice Sacraei cruoris abstinunt, nescio qua superstitutione docentur astringi. Ibid.*

Superstition) refused the Communion of the Cup, not of such as would, but could not have both, or receive both.

It seemeth rather sacreledge to withhold from them their Sacred right in one part of the Sacrament, because they are deprived of meanes to enjoy the other.

But

But Saint ^d *Augustine* said, the word and the element must make up the Sacrament; without the element then no Sacrament: but he said it not in the Plurall number [*Elements*] but in the singular: and he speaketh it particularly, of the Sacrament of Baptisme, in his Eighth tractate upon Saint *John*.

The second observable point in that Canon of the French Church is, that when it is so received, all scandall and offence must be carefully declined: for if the partie cannot drinke wine, he must yet take the Cup into his hand (as before hath been said) and professe a willingnesse to doe it, and thereby hee professe his judgement, and consent with the Church, against severall heresies, condemning and denying the lawfull use of wine,

as the ^c *Severeani*, who held that Satan and the Earth were the Parents of wine: and of the

^f *Tatiani*, who (because the Lord findeth fault with the people, by the Prophet *Amos*, that gave the Nazarites wine to drinke) thence conceived that he condemned wine altogether: as *Hierome* observeth upon that text. *Amos* 2. vers. 12. and of the

^e *Manichees*, who accounted wine the beginning of darknesse, yet forbore not to eate the grapes from whence it was pres-

^d *Detrahe verbum, & quid est aqua nisi aqua? accedat verbum ad elementum, & fit Sacramentum. Aug. tract. 8. in Joh. tom. 9. p. 547.*

^e *Alphons de Castr. advers heres. lib. 14. fol. 173. pag. 6.*

^f *De hoc loco, heres. suam Tatianus (Encratitarum princeps) scribere instituit, vinum asserens non bibendum. Hieron. in Amos. 2. & the 12. tom. 6. pag. 94. col. 2.*

^e *Manichæi vinum non bibunt, dicentes esse principium tenebrarum: cum vescuntur uvæ. Magdeburgæ Centur. 3. cap. 5. col. 115.*

fed:

^h Erant Angeli duo (Aror & Maror) missi a Deo de celis in terram, tribus his interdictis : ne occiderent, ne iniuste vindicaret, nec vinum biberent. Centur. 7. cap. 15. col. 613. 30.

sed : of the ^h *Turks*, who pretended a prohibition from heaven, by an Angel, against the drinking of wine, of the *Aquarij*, who refused it upon pretence of more sobriety, and especially of the *Papists*, who denie

the necessary use of it to the Laitie, by vertue of Christs Institution. Lastly, hereby they professe against scandall or offence unto the congregation; by doeing otherwise then they doe.

An application of the Precedent Observations to the particular Case proposed, concerning the Partie that cannot take the bread of the Sacrament.

IN this discussion of the different opinions, concerning the receiving of the Sacrament, where either the matter (wherein it was at the Institution first Administred) cannot be had, or the meanes of orall eating or drinking is denyed; I have beene the more large : because all that I have met withall (who have medled with the doubt) I have found too short, to give an inquisitive minde, or a scrupulous conscience, due satisfaction : and for that (besides the particular *Quære*, touching the Maid that can take no bread) there be other difficulties, concerning imperfect Communion, which may perplex others, as much as this doth her,

her, and which (being cleared) prepare the way of resolution for the point in hand : touching which, the resultancie of the precedent discourse, drawne up in particular observations may be this,

1. That though there be most dispute betwixt us and the Papists, upon the with-holding of the Cuppe of the holy Communion, in the thing it self, there is no more necessitie held (by either side) of the use of the one element, then of the other : nor is Christ lesse present to the faithfull, in the one, then in the other, though methinks (besides other advantages on our part) this is of no small moment, that they have made choice of the bread rather then the wine in their halfe Communion: whereas (with more probabilitie of reason) they might have pleaded for an halfe communion in wine, then in bread, both because,

1. Our Saviour said expressly, *Drinke ye all of this*; and said not so of the bread, *Eat ye all of this*; (though he meant no lesse.)

2. Because that the Blood of Christ (not so much as it is in the body, as let out of the Veines, and made potable liquor) is the proper meanes of the remission of our sinnes, without which there is no remission. *Heb. 9. 22.*

3. Because in the blood, is the life of the creature, yea, it is called life it self, and is diffused all over the body, being the purer part of the nourishment (which we receive) whereof are produced the Spirits, which quicken the whole man in the motion and operation of all his parts, and faculties : so that (in this respect) her case is in my conceit more com-

fortable (who can take no bread, if thee can drinke the wine) then theirs, who (contrariwise) are disposed to a drie Communion, and not to a moist, who can eate the bread, but cannot drink the wine of the Sacrament.

2. That what is resolved to be lawfully done, in the want of either bread, or wine, the same may be done by way of reliefe to those whose Antipathy or disabilitie to receive, maketh it all one to them, as if it could not be had at all.

3. That if the partie cannot take ordinary Sacramentall bread, but can take Almond bread (which is the best of those things that are Analoga to bread of Corne, and is composed of fewest simples, and which (as in quantitie, so in use) is many times made like our usuall bread, and presented with wine for present entertainment of guests or friends: and Lastly, which is for the chiefe matter

*Almonds are of good tempera-
ture, for heat and moysture, and
of rebulsome and pure juice. Ven-
ner, via recta, ad vitam longam.
pag. 136.*

of it: the Almond is much com-
mended by the Phisitian, or ordi-
nary Communion bread moistned
with wine (as in the Communion
of the sicke, hath been anciently
allowed, as before I have shewed) I make no great
doubt, but that kind of bread, and the wine of the
Communion Cup, would become sufficient materi-
alls for both a lawfull and comfortable Sacrament
to the receiver.

But that, wherein I am more confident (upon se-
rious pensitation of all particulars) is, that it were
best for her (if indeed she be so averse from all use
of bread) to take and taste of the Cup onely, and to
take.

take the bread into her hand, and thereby, and therewithall to testifie, that nothing but her Antipathy to bread, keepeth her from conformitie with the present Church : which answereth the second part of the Canon of the French Church, concerning this matter. But it will not be safe for the Minister to take up such a new manner of Administration of the Sacrament, without consulting with the Bishop of the Dioceſſe, who is to give leave and order, for that I have conceived to be convenient in this caſe, if he approve it, which I conceive hee will.

1. Becauſe (as before hath been obſerved) to debarre any from the Communion wholly (who earneſtly deſire it) becauſe they can take it, but in part, ſeemeth not to ſuite with the charitie of the Church.

2. I ſuppoſe, he will not be forward to ſubſtitute an other Element, in ſtead of that which cannot be had, or cannot be taken, and if neither of theſe, the third will follow.

3. For ſuch receiving in one kinde only, I think he will reſolve the rather, becauſe though the Communion be a common union of the faithfull, with Chriſt, and of Chriſtians, with one another, and ſo neceſſarily require a number, to Communicate with the miniſter, that except there be foure, or three (at the leaſt) to joyne with him, there muſt be no communion, by the direction of the Rubrick : yet (in caſe of neceſſitie) the Church diſpenſeth with the defect of that (indeed too) ſmall number, and thus reſolveth in the Communion of the ſick, *In time of*

Plague, sweate, or such other like contagious times of Sicknesse, or Diseases, when none of the parish, or neighbors can be gotten, to Communicate with the sick, in their houses (for feare of infection) upon speciall request of the diseased, the Minister may be a lonely Communicant with him: and as by a necessary defect of number, one Minister (in this case) stands for three others, so by the like necessitie, one element may stand for two: and this rather then that, because whole Christ is present to the faithfull, in receiving either of the Elements, but three Laie-men are not, nor can be present in one person, whether Minister, or any other.

But if for all this, upon some especiall reason (which my shallownesse doth not conceive) all participation of the Sacrament should be forbidden, or denied, to such a one as cannot entirely take it in both Elements, as others doe: yet the partie needeth not be troubled, since our Church her selfe hath resolved in the Communion of the Sick, that if any person, by extremitie of sicknesse, or for want of warning to the Curate in due time, or for lacke of companie to receiue with him, or by any other just impediment, doe not receive the Sacrament of Christs bodie and blood, if he truly repent him of all his sinnes, and stedfastly beleve that Christ suffered for him: hee doth eate and drinke the body and blood of Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

of Manne Christi.

T Herefore no need of *Manne Christi* for *Corpus Christi*, and as I conceive, there is no warrant for it, because it is compounded of many Ingredients (none of which is either bread, or any thing that is Analogicall to it, as Sugar, Rose-water, prepared Pearle, and lease Gold) Christs Word, nay his Churches word is better warrant, then *Christs hand* (in this fence) to resolve the conscience of such as doubt: to the satisfaction where-^{*Manne Christi*} of, if that I have said doe any service, let praise be given to God; and a prayer put up for him whom he is pleased to use (though a weake and unworthy instrument:) to such a purpose.

*the hand of Christ
for the body of
Christ:*

Chester: Monday 16.
of January. 1636.

Yours much obliged in love

and observance.

J. L.



Feb. 9. 1640.

Imprimatur,

THO. WYKES.



Geo. Miller

